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Temperance Department.

THE GOSPEL TEMPERANCE MOVEMENT.

This movement, which has been progressing gloriously in Canada for some months past, is not the work of man but of God. If it were of the former it would come to nothing, but being of the latter it must grow and prosper, notwithstanding the many hindrances which may come in its way. Should its leaders not be perfect men, or fall by the way in their labors, its spirit must be carried on. The accompanying views illustrate two phases of it. The first represents "The Drink Demon." Look at him with his hand uplifted as he is about to drink the health of some one. Much health, indeed, he wishes those he toasts! Look at them under his feet. There is no health there, but pinched faces, starvation, and misery. From behind his chair peeps his friend and ally, Death. Is it a wonder that Canada prays that this demon curse be taken away and forever banished from our midst? Is it any wonder that she prays that the rum-seller, who stands beside the demon protected by the license he holds in his hand, may become but a bitter memory of the past?

THE DRINK DEMON

There is another picture also. It shows one who has been drawn from under the demon's feet. He is haggard and careworn. He has not been raised to his present position until after much suffering, but he now stands firm on the rock of "total abstinence," with the head of the serpent "appetite" beneath his feet, and the sword of the "pledge" in his hand, while his motto is "God helping me." He will need this help before his appetite is fully overcome. His wife may well clasp him to her, for for long years he has been no husband to her; his little child may well cling to him, for she has just found a father who will care for and protect her.

Will our young Messenger readers do what they can to help on this total abstinence movement? They can assist it by encouraging men who are endeavoring to reform, and in another way by working for the prohibition of the liquor traffic. This number of the Messenger contains a map of Canada in which the counties in which no liquor is allowed to be sold are pink, while those that have no prohibitory law are white. If all the temperance people of Canada would work earnestly in whatever way they could for temperance it would not be long before every part of the country would be free from the curse of alcohol. Meantime there is great gain to every county which passes this law, and we hope that before long a good many white counties will become pink, and that a new map will soon be needed to show the progress of the good work.

"GOD HELPING ME."

PROHIBITION DOES PROHIBIT.

Ex-Gov. Nelson Dingley, Jr., at the State Reform Temperance Convention, held the 6th of last month, delivered an address upon the progress of the cause in Maine, in which he said:

"It is half a century since the temperance movement was inaugurated in Maine; forty-three years since it was placed on the total-abstinence platform; thirty-seven years since the practicability of rescuing the intemperate from the influence of the fearful appetite for alcoholic liquors was generally accepted; thirty-six years since Maine first practically recognized the importance of aiding moral efforts by removing by law, as far as possible, the temptations of the dram-shop; and nearly five years since the reform movement among drinking men was initiated in this State."

He then proceeded to show what was accomplished. We only have room for the following extract:

"Statistics collected and published in 1832 by Secretary Pond, of the Maine State Temperance Association, showed that with a population of only 450,000 there were 2,000 places or bars in which intoxicating liquors were openly sold as a beverage—one grog-shop to every 225 men, women, and children. Nearly every store and tavern sold liquor by the glass. The sales of these 2,000 places were ten million dollars annually, mainly cheap rum, or $20 for each inhabitant. At that time Maine was in the same condition as to the use of intoxicating liquors as other States. Since then there has been some improvement in the country at large. Statistics compiled in 1872 by Mr. Young, of the Internal Revenue Department, show that the sales of intoxicating liquors in the United States for the previous year were about six hundred million dollars, or $16 per inhabitant. Later estimates swell the sales to seven hundred millions, with the increase of population. This puts the average sale and consumption of liquors in this country at the present time at $18 for every man, woman, and child—a marked gain for the whole country.

"But Maine has gained much more than the country as a whole. Last year the sales of liquors by the hundred town-agencies in Maine, ostensibly for medical and mechanical purposes, were nearly 100,000; or with our present population of 625,000 about 15 cents per inhabitant. Instead of 2,000 open bars, as we had in 1832, which with our present population would proportionally give us about 2,800, now, so far as I can learn, there is no bar or place in our State where liquor is openly sold in known defiance of law. How much there is secretly sold is largely a matter of conjecture. The friends of temperance think not over $500,000—making the aggregate sales in the State, $600,000, or $1 per inhabitant. The wildest enemies of temperance do not set the aggregate less or higher than one million dollars, or less than $2 per inhabitant. Concede even this high estimate, and we have the sale and use of intoxicating liquors in Maine only *one-tenth* what they were forty years ago, and *one-eighth* what they are to-day on the average in the remainder of the Union.

"Nearly all the rural towns report that whenever any intemperate drinker in those places wants liquor he is obliged to go to one of the half-dozen cities in the State; so that practically most of the cases of drunkenness for the whole State are concentrated in the larger places, where liquor is still sold secretly; or begin there and are continued after the return of the victims to their homes. Reports even from these cities show that notwithstanding there are many arrests for drunkenness, yet a very large proportion are non-residents who have come from the country. As all persons on the streets under the influence of liquor are arrested by the city police, the returns of arrests for drunkenness seem large in comparison with arrests for a similar cause in communities where no person is arrested for this offence unless he is quarrelsome.

"Statistics show an equally marked mitigation of the evils of the State. Sec. Pond, in his report for 1833, covering returns from a large number of towns, states that the previous years, when the State had only two-thirds of its present population, there were 10,000 persons (one out of every 45 of the population) accustomed to get beastly drunk, and that 500 of them were women; that there were 200 (equivalent to 300 with present population) deaths in a single year from *delirium tremens;* that there were 1,500 paupers (equivalent to 2,200 now), brought into this condition by drinking; that there were 300 convicts (equivalent to 450 for present population) in the State prison and in jails; and that a large proportion of the homes even in the rural parts of the State were going to ruin in consequence of the intemperance of the owners.

"Now the most careful investigators are confident that not one out of three hundred of the population is a drunkard; and that the annual deaths now from *delirium tremens* are not fifty; that the number of drunken paupers and convicts in prisons and jails, aside from those incarcerated for selling liquor, is reduced, notwithstanding the increase of criminal tramps during the past few years, and notwithstanding so large a proportion of our present criminals and paupers come from foreigners, of whom we had comparatively none forty years ago. The increased thriftiness of the people is very apparent in the appearance of the dwellings."—*National Temperance Advocate.*

—The fear of the Lord is to hate evil.—Prov. 8: 13.

Temperance Department.

BRADFORD AND BEER—A LESSON IN POLITICAL ECONOMY.

(Paper by Mr. Wm. Hoyle, read to the British Temperance League Conference in Bradford).

The amount of money expended in intoxicating liquors in the United Kingdom last year (1876) was £147,288,759, or about £4. 9s. per head for every man, woman, and child of the population. The question I propose to consider is—What is the economic influence of this expenditure upon the resources of the nation?

At the late Social Science Congress it was argued by one or two gentlemen that to characterize this money as waste or lost was incorrect, and at variance with sound political economy; for, say they, the money is still in the country; it is not lost, for it is paid to the publican, and the publican pays it to the brewer, malster, &c., and they in turn pay it to their work-people, and thus it goes round and round, and cannot therefore be lost. These same doctrines have been advocated by correspondents in newspapers; and even Professor Leoni Levi gives some countenance to them in his evidence given recently before the Lords' Committee on Intemperance.

In arguing the point I will, for the time being, dismiss the aggregate of figures and confine myself to a more circumscribed expenditure. I will take the town of Bradford as an illustration. And here permit me to say that I do not take Bradford because it is worse than other places, for I know of nothing that would lead me to think it is; but I take it because I am addressing the Bradford people, and through them perhaps a still larger circle.

I have said that the drink expenditure of the population of the United Kingdom is £4 9s. per head; but in England the quantity consumed is higher than in other parts of the United Kingdom, and amounts to at least £5 per head of the population. I will therefore suppose that Bradford does her share of this [illegible] and if so, with her population of [illegible] sum the sum of £750,000 annually.

I will suppose that one of our Bradford friends, instead of taking his £5 to the public-house, goes to the corn dealer and buys with it a couple of sacks of grain or flour; instead, however, of taking the two sacks of flour home and baking them into bread he takes them down into the small river upon which your town is situated and shunts the flour into the stream. What becomes of it? Of course, you say it is lost, and society is £5 the poorer for the folly perpetrated. But some political economist here steps in, and argues that it is not lost, for, says he, the money is in the hands of the corn dealer, who pays it to the miller, and he in turn pays his work-people, and thus it goes round and round, and therefore it cannot be lost. The logic in this case is quite as good as in the case of the money spent in drink; but, the truth is, it is good in neither.

The great error which these persons commit in arguing the question is that they only look at one side of the case; they see the money circulating in the hands of the seller, but they forget that the buyer ought to have value as well as the seller. In the case of the person who invests his £5 in flour, and then throws it into the river, the loss is seen at once, but if the argument used in the case of drink had any force in it, it would equally apply to the flour transaction as to the drink-selling; but, as I have said, the whole argument is defective in the simple fact that it only takes cognizance of one side of the case, the seller's. It loses sight of the buyer's position altogether.

Let us suppose that the person who bought the two sacks of grain or flour, instead of wasting it by throwing it into the river, takes it to one of your breweries or distilleries, where it is converted into intoxicating liquor. He brings this liquor down into Bradford to be drunk by your people. The first result of drinking the liquor, perhaps, is that the drinkers get a-quarrelling, and hence a policeman has to be employed to preserve the peace. A second result is, that others of the drinkers are helpless, and it is necessary to employ a policeman to take them in charge, and also provide a place where they can be stowed away. They are then brought before the magistrate and fined 5s. and costs, or may be they have committed some grievous assault and consequently get three months with hard labor. Or, it may be, these people do not get into the hands of the police, but go home and kick up a row there, and on the Monday morning, when they should go to their work, they are too unwell, or too thirsty; hence they absent themselves. This sometimes extends to days, and it may end up by the doctor being called in to correct the follies of the spree that has been indulged in. In the meantime perhaps the wife and children of the drinker are starving for food, and perhaps roaming uncared-for about the streets; they thus become habituated to habits of idleness and often of criminality, and thus is perpetuated the criminal race of our population.

Now I submit to this conference whether the act of taking the grain and throwing it into the river was not by far the least disastrous act of the two of which I have spoken, so far as the influence upon the community goes. Undoubtedly it was, for in the one case the destruction of the grain was the total loss, but in the other, added to the destruction of the grain, there was the breach of the peace, the helpless drunkard, the policeman to be paid, the sickness and loss of labor, the domestic and social misery, the pauperism engendered, &c.; all these are evils incident to the latter case, but they have no existence in the former. What a reflection it is upon our civilization and our Christianity that we tolerate such evils! Nay, we not only tolerate them, but we buy them at a price the magnitude of which is beyond our comprehension.

Possibly the objection may here be started that the illustration used is an extreme one. I admit that it is more extreme than some cases, but, unfortunately, in this business the extreme cases are excessively numerous, for when we have over 300,000 apprehensions for drunkenness in the United Kingdom—and probably not more than one in thirty of the drunken cases apprehended, thus representing nine or ten millions of cases of drunkenness—when we have 1,000,000 paupers, 200,000 criminals, 63,000 lunatics, quarter of a million of vagrants and idlers, when according to the estimate of a Parliamentary committee, one day out of every six is lost to labor owing to habits of intemperance, and when, according to Dr. Richardson, the death rate of the country is increased owing to the habits of drinking near one-third, it almost makes it impossible to exaggerate the terrible character of the evils resulting from the liquor traffic.

I have said that if Bradford drinks her share of what is consumed in England she will spend about £750,000 per annum in drink. Let us first contemplate this drink expenditure and its results, and then contrast it with the results that would accrue were the money to

In the first place, to manufacture the seven hundred and fifty thousand pounds worth of drink there would be grain or produce destroyed equal to 6,000,000 4lb. loaves. The total grain or produce destroyed in the entire country in manufacturing drink is equal to 13,000,000,000 4lb. loaves, or more than 190 for each family in the kingdom. If the grain had to be all grown in Yorkshire, it would form one vast corn-field, covering about 2,800,000 acres, or three-fourths of the entire country; or, it is equal to about one-third the entire wheat crop of the United Kingdom.

The influence of the drink expenditure in Bradford would be about as follows, calculating the ratio on the average of the country:—

1st. In drunkenness. There would be some 40,000 cases of drunkenness during the year. I don't say apprehensions, but cases where people go home intoxicated and unfitted to perform the duty of life.

2nd. In pauperism. There would be over 4,000 cases of pauperism to be relieved.

3rd. In crime. There would be over 800 cases of crime of one kind or another.

4th. There would be, according to the report of the House of Commons' committee, nearly one day's labor of the population on the average lost to the country.

5th. The extent of industrial employment given by the expenditure of the £750,000 in drink would be the finding work for about 100 of your industrial population.

6th. According to Dr. Richardson the mortality will be about 1.00 per annum more than it would be but for these habits of drinking.

These are some of the results which accrue to Bradford from the large expenditure; they represent an amount of social misery and degradation that is truly appalling.

Let us now look at what would result from a right expenditure of the money:—

In the first place, we should be rid of all the cases of drunkenness, and the deplorable evils resulting therefrom.

Secondly, We should have the grain to use as food. Imagine 6,000,000 loaves coming into Bradford. Nearly 200 for each house. It would supply the whole town with bread food for above four months in the year.

Thirdly, If the money were invested in better houses, more clothing, additional furniture, improving the cultivation of the land, the sewering of the streets, additional and better schools, etc., it would, besides adding enormously to the comfort of the people during the year, find the town at least three-quarters of a million, if not a full million, richer at the end of the year in the one case than the other.

Fourthly, The money so expended would find employment during the year for over 7,000 workpeople, instead of one hundred as when spent in drink, and hence the trade of a district would be materially improved, and the position of the working classes greatly benefited.

Fifthly, The mortality of the town, instead of being 24 or 25 per 1,000, would sink down to 15 or 16 per 1,000.

Contrasting the results of these two expenditures, we have on the one side food wasted, labor unemployed, drunkenness rampant, the mortality of the people increased, crime, pauperism, and other social evils engendered and nothing produced; on the other side, there is food saved, labor employed, pauperism, crime, &c., well-nigh extinguished, our industries stimulated, the mortality of the people reduced, and at the end of the year the town of Bradford would be near a million pounds to the good.

If this augmentation of the wealth of the town were to continue for twenty years, what a difference it would produce in the town of Bradford! She would first of all save her drink bill, which would amount to £15,000,000, and then her people being more industrious and healthy, her wealth would grow much more rapidly, so that at the end of the twenty years it is not too much to estimate her additional wealth at £25,000,000, the annual income of which at five per cent. would give £1,250,000; and then, too, to be freed from all the drunkenness and the evils resulting therefrom, would be such a gain to moral and social progress, apart altogether from its material results, as that we can form no conception of.

And now, if we expand our vision, and instead of regarding the influence of these reforms as confined to Bradford, view them as applied to the whole country, we shall be able to form some slight conception as to the change which would be wrought in the nation by a right expenditure of our money. We should save our food, we should multiply our wealth, we should diminish our taxes, we should lengthen the lives of the people, and last, not least, we should remove by far the mightiest obstacle to the social, moral, and religious life of the nation.

At the present time, the trade and commerce of this country is in a condition such as has not been experienced within the memory of the present generation. The warehouses of merchants and manufacturers are stocked with goods which cannot be sold except at ruinous prices, and yet a great proportion of the people are in rags. How is it that the goods from the manufacturers do not find their way upon the backs of the people. The reason is this, that the money which should buy the goods goes into the till of the publican. As the Chinese Ambassador said touching China, many of the people buy opium, and are, therefore, too impoverished to buy goods, so it is in this country, the people spend their money upon drink, and, therefore, are too impoverished to buy clothing and other comforts.

The economic laws of trade are as fixed and inexorable as are the laws of nature, and there can be no violation of them without due punishment. The income of a country is the source from whence its trade and commerce is sustained, but when £147,000,000 of this income is expended upon an article which in itself yields no return of good, but which, whilst it is loss in itself, also adds an enormous additional loss in the shape of the mischiefs which result, it is so much abstracted from the trading person, or in other words the buying power of the people, and as an inevitable consequence, our trade is depressed and our commerce languishes.

NO LONGER MARTYRS.

It is difficult to realize that total abstinence in Scotland is a thing of yesterday—not yet fifty years old. Yet this fact must not be overlooked; for, to a large extent, it explains the closeness of the grip with which the liquor traffic has fastened on the throat of this country. We have not only got to pay our own debts, which most men find heavy enough, but also those accumulated by our ancestors' neglect.

Yet while we may blame our ancestors, we must remember their position as contrasted with ours. When the first teetotalers took up their stand in this country, they were informed by the nearly unanimous testimony of medical science, "You may make martyrs of yourselves if you like. We cannot shut you up in asylums, but we warn you that you are running a serious risk to health if not to life." This was a grave position for any man to be placed in. But our fathers saw that no example but that of total abstinence could be effectual for the reclamation of the drunkard. They ask why they should not do for their fellow-countrymen what Jesuit missionaries were doing for the heathen. They resolved to defy the doctors and accept martyrdom were that necessary.

Now for us martyrdom is simply out of the question. What a change! Doctors say to us, "You martyrs, indeed! Why you are doing the very best thing for your health, physical and mental." Insurance agents address us, "Talk of martyrdom! It is a remarkable thing that, if you are martyrs, you should live longer than anybody else." Employers of labor ask us, "Wherein does your martyrdom consist? We can't see it; for we would rather have you in our employment—particularly as butlers—than anybody else." And those fathers and mothers who are fortunate enough to have marriageable daughters indicate the same preference, knowing that teetotal husbands do not make heartbroken wives. We have had to put up the shutters on the martyrdom department of our business. It has been with us as with the man of whom Lord Beaconsfield said "he had retired from business; or rather business had retired from him."

What has produced this marvellous change? Surely, so far at least as the insurance agents, the employers, and the fathers-in-law go, it has been due entirely to the results of total abstinence as exhibited by total abstainers. May the same be said of the change in medical and scientific opinion? I think so; and I will tell you why. The change in that direction has been immediately due to the startling discoveries made in Europe and America by scientific men unprejudiced by any favor for teetotalism. But I should like to know what led to these discoveries? The law of gravitation may not have been discovered by Sir Isaac Newton's observation of the fall of an apple. The discovery was the result of laborious investigations, continued for years, yet the fall of the apple may have suggested these investigations. So it has been here. The results threatened by the doctors did not follow. Instead of health suffering, it improved; instead of dying faster, the early teetotalers outlived their compeers. Testimonies in favor of total abstinence poured in from every side; from Richard Cobden, the statesman, on the one hand, "The more work I have had to do, the more have I resorted to the pump and the teapot," and from Tom Sayers, the pugilist, on the other, "When I have got any business on hand, commend me to cold water and the dumb-bells." The doctors were puzzled. These testimonies did not square with their old theories, which evidently, therefore, needed to be overhauled. They were overhauled, and we know with what unexpected results. Thus it is not too much to say that total abstainers have led to the change in medical and scientific opinion.

Now, I hold it to be a sacred duty incumbent on every total abstainer to make himself and herself acquainted with the facts of this change. Everybody knows that it is drink which fills our gaols. You may sum that up in the language used by the late Horace Greeley, the editor of the New York *Tribune*, in reference to his political opponents, "I don't say that every Democrat is a blackguard; but I do say that every blackguard is a Democrat!" It is equally certain that every criminal is a consumer of strong drink. Remember the striking way in which a veteran teetotaler, Georg Cruickshank, the great caricaturist, bought that out, when he offered £100 to any one who would produce a case of a teetotaler having been convicted of a crime accompanied with violence. That £100 still lies unclaimed. But medical opinion in reference to the physical evils of drink is not so well known.

Don't let us ignore it because as yet it may not go so far as we should like. If the weapon with which it furnishes our armory will not kill our enemy outright, is that any reason why we should decline to use what will permanently maim him?—*C. J. Guthrie, M. A., in Advocate, Edinburgh.*

—We are glad to know that public sentiment to-day is demanding of teachers an example in favor of temperance, and the day is not far distant when total abstinence from strong drink and tobacco will form an essential qualification for teachers in our public schools and colleges. Supposing, then, the teacher to be favorable to our cause, how can we promote it in his school? We answer that in the first place he must supply the absence of instruction in our text-books, by explaining to his pupils the nature and effects of intoxicating liquors. Let him use every opportunity, and they will be many and frequent, of impressing on the minds of the children the shame and sin of drunkenness. By verbal description and earnest exhortation, by appeals to God's Word and actual facts about them, lead them to see that it is not the light matter the world would have them believe, and only one to be laughed at; but that it is a sin against one's self, against all about us.—*Temperance Union.*

—Ex-Gov. Dingley, of Maine, denies the statement, which has been going the rounds of the papers, that "the practice of opium-eating has increased enormously in Maine." He says there is no truth in it.

HEALTH AND OCCUPATIONS.

BY A FELLOW OF THE FACULTY OF PHYSICIANS AND SURGEONS.

The influence of education, habits, and occupations on health has not escaped the attention of social scientists and medical men. These progressive external forces, in conjunction with hereditary tendencies and circumstances of birth, serve to make up the composite character of man. In 1705 there was published in this country a translation of a book written in Latin by Professor Ramazzini, of Padua, bearing the title—"A Treatise of the Diseases of Tradesmen." Ramazzini, quoting Hippocrates, who says, "When you come to a sick person, it behoves you to ask what uneasiness he is under? what was the cause of it? how many days he has been ill? how his stomach is? and what food he eats?"—adds one interrogation more—"Of what trade is he?" Dr. Patissier, in France, and Dr. Hut, in Germany, have each contributed treatises on this important subject; while in this country the well-known work of the late Dr Thackrah, of Leeds, and the annual reports of the Registrar-General, afford much valuable information on the same. Dr. B. W. Richardson, in *Good Words*, 1876, has been able to popularize this department of hygiene; and the object of the present writer, though "not with equal steps," is to elucidate a little further the co-relation of occupation and health.

Farmers occupy a high position as respects general health. Their houses are often commodious and airy; and at their calling they have the privilege of inhaling the purest of air, unless when either residing near to a marsh, or when uncleanly surroundings exist. While agreeing with Mr. Thackrah, that inflammation of the lungs, pleurisy, and other inflammations are, comparatively speaking, the diseases of agriculturists, I dissent from his statement that dyspeptic disorders are almost unknown in the country. I have seen three bad cases of dyspepsia among farmers, although it is fair to say that one of the sufferers had chewed tobacco to a great extent. The great foe of agriculturists is undoubtedly chill, arising from wet clothes, which they had not changed when done with the day's work.

Carters, carpenters, and joiners, and steady men among cattle dealers and butchers, all of whom do much of their work in the open air, live to a fair old age. Butchers given to dissipation die early. I knew two unfortunates of this class, one of whom succumbed to incurable indigestion, and the other to erysipelas.

Tailors, shoemakers, engravers, milliners, dressmakers, clerks, and all engaged at sedentary employments, which cramp the body and limit the expansion of the lungs, are subject to dyspeptic disorders and pulmonary disease. "We see," says Mr. Thackrah, "no plump and rosy tailors."

The condition of these men is made worse by bad workshops and irregular habits. A writer in the journal, the *Tailor and Cutter*, says, "It will thus be seen how a trade like ours where large numbers of men are packed into a small room containing a great number of gaslights, produces feeble, emaciated, sickly-looking men, who are very much dejected and exhausted as they steal home at night. The consequence is, that some of the more hardy spirits fly to the public-house for stimulants to dispel their lassitude, the result being that their potations soon reduce them to a state of stupidity and abasement."

Shoemakers work also in a cramped, bad posture. The digestion and circulation are so much impeded that the sallow countenance marks a shoemaker almost as much as a tailor.

Power-loom factory workers suffer from want of exercise, being confined almost to one position in gas-heated workrooms, and from dust finding its way into the bronchial tubes and lungs.

Letterpress compositors are likewise injured by want of exercise, by their working hours being often prolonged into the night, and by the handling of leaden type.

Painters and plumbers are often the reverse of rosy in appearance, and are said to be injured by the slow absorption of lead used in their employments. I have seen only one case of "Painter's Colic," the exciting cause of which is the absorption of lead.

Masons, especially hewers, as well as sculptors and marble cutters, though having frequently the benefit of constant fresh air, are subject to dust off the stones entering their lungs, and irritating and inflaming the same, often to their permanent injury. They drink less, however, than some tradesmen, and having the choice of wearing the natural respirator, the beard, without the dirty sweating of iron-molding and mining, they may, with care, partially neutralize the special danger of their employment.

Corn-millers, on account of their inhalation of flour dust, and their employment indoors, are often pallid in the complexion, and far from robust in the lungs.

Bakers, owing to their exposure to high temperature and dust, and to their having to work often in dirty and ill-ventilated bake-houses, are also pale and comparatively unhealthy. The apprentices are often imperfectly clad, and run risk from chill and inflammation. I recently asked an intelligent baker if the heat and sweating in the bake-house disposed him to take (so-called) stimulant. His reply was, "I have not tasted strong drink for six months, and I have never been a better man in every respect."

Colliers enjoy fair health when they are young and able to cope with the disadvantages of their calling. Having been the medical attendant of some collieries for fifteen years, I have been surprised with the infrequency of the men needing medical attendance—apart from surgical accidents. They have, no doubt, a sallow complexion, owing to their exclusion from sunlight for a part of the day, and the slow progress of carbonaceous deposit in the lungs. Any old colliers, known to me, are troubled with shortness of breath and wheezing.

Iron moulders are exposed to a great heat, but having the advantage of working in large open sheds, they, when temperate, enjoy average good health. The temptation to moulders, puddlers, and men in similar trades, to drink is very great; but I would remind them that cold tea or meal and water would do them much more good at their work than gallons of beer, which liquor tends only to intensify thirst.

Shopkeepers of all classes, though much confined to their places of business, are not subjected to severe labor; and if their shops be well ventilated, and well-arranged, and they lead temperate lives, the expectation of life to them is very fair. Dr. Richardson has pointed out that one-fourth more drapers die than grocers in a given time and proportion; and this he ascribes to the draper working in a closer atmosphere than the grocer, his shop door being often partially blocked up with rolls of cloth, and all his shelves stuffed with goods, which, when handled, give off fluff and dust, the inhalation of which is apt to irritate bronchial and dyspeptic disorders. Drapers should not crowd their goods together, but leave room for light and free currents of air.

The class, allied to shopkeepers, which gives the largest mortality in this country, is that of the publicans. Many among them are apt to "take a drop" along with their respectable customers, this constant tippling producing degenerations in the nervous system, the liver, the lungs, and the heart. The best health, at least among publicans who have insured their lives, belongs to the keepers of public-houses in the lowest districts, who affect a comparative social superiority, and therefore do not associate with those who frequent their shops. This curious fact is brought out in an interesting brochure by Mr. Stott, manager of the Scottish Amicable Life Assurance Society, on the "Mortality among Publicans and other persons engaged in the sale of intoxicating liquors," extending over half a century. In this publication, written by an impartial actuary, the excess of mortality among the publicans over the other insurers is exactly fifty per cent. The deaths commented upon were ascribed, in the medical certificates of death, to diseases chiefly of the digestive organs, such as stomach and liver, of the nervous system, and of the chest, including the heart. Out of 102 deaths only two were from old age. It may be considered that the best appearance that could be conscientiously made in the certificate of death would be made by the family medical attendant; on the other hand, the Scottish Amicable Society, like other insurance companies, where there is no suspicion of fraud, would be disposed to accept the "cause of death" without minute enquiry. In connection with this it may be permitted to remark that to accept of eleven deaths as resulting from "Disease of Brain" is more vague and unsatisfactory than the popularly named disease, "Dropsy," which Dr. J. G. Fleming, the chief medical officer of the society, judiciously allocates to three sources, viz., the heart, the liver, and the kidneys.

Mr. Stott's stubborn figures and facts, which could be corroborated by the observation and experience of every reflective physician, show clearly the unhealthy influence of the liquor traffic among the vendors themselves. Of the direful effects of drink among its consumers, more anon. The blighting trail of the serpent is over all the outlets of the traffic, poisoning more or less the streams of life.

The disease which absolutely kills is not to be guarded so much against as the disease which precedes it, and which, undermining the constitution, renders it unable to battle with the subsequent disorder.—("Mortality Experience of Prudential Assurance Company.")

Literary men do not sufficiently attend to regular exercise in the open air, the consequences being dyspepsia and constipation. They suffer also from the irregularities in the periods of eating and sleeping, and from the excessive use of gaslight.

Barristers are at the top of the list for longevity. Many judges attain a healthy old age. Lawyers who neglect exercise are subject to sedentary diseases.

Medical practitioners, notwithstanding many drawbacks, such as disturbed sleep, irregularity of meals, and exposure to inclement weather, stand well on the list of healthy occupations. Their activity, conjoined with their knowledge of physiology and hygiene, aids in the prolongation of life.

Clergymen stand higher than doctors, and if they begin their professional life with a good stomach and robust lungs are generally long-lived. "Clergyman's sore throat" would be rarer if the preacher would speak with his natural voice, and not in a falsetto tone. Every clergyman should rest on Monday as his Sabbath. The labor which a visiting pastor has in "going in and out among his people," attending to public business, and in writing forty or fifty sermons in a year, which are expected to be delivered in an attractive manner, cannot be estimated by those who have not written ten lines of an essay, or spoken a dozen words from a platform. A working-man once seriously remarked to me, that ministers who do so little during the week should be asked to teach in the public schools three days every week.

The health of commercial travellers and business men who are out and about depends much upon the regularity and temperance of their lives, and their success in trade. Almost any occupation may be rendered more healthful by a constant and reasonable attention to the rules of personal and public hygiene. Dissipation, worry—not steady work—kills men.

In the upper and personal classes, the toil and anxieties of life press chiefly on the men—the women enjoying a comparative exemption from them. When so many are striving to be foremost in the race of life, the husband is frequently engaged in an arduous struggle to maintain or improve his condition, and in too many instances he injures his health in the effort. Unless he be exceptionally unfortunate and have no friends to fall back upon, his wife and family will probably still be sufficiently supplied with the physical necessaries for healthy existence. With the laboring classes the case is very different. Among them the anxieties of obtaining a livelihood are rarely great enough to produce injurious results; but if the husband's wages are insufficient, the consequent physical privations tell upon the health of his family, his wife included, as much as upon his own—(Mr. Charles Ansell's "Statistics of Families.")

Artificial flower-makers sometimes suffer from the coloring and other matters used at their humble occupation. Picric acid in one of the coloring powders has given rise to severe inflammation and ulceration of the mouth. In twisting the stems of the flowers the patient had been in the habit of moistening her fingers with the saliva, and in this way seriously affected the mouth—(Medical Examiner).

Sailors and soldiers, when they escape the combatant perils and privations of their profession and bad climatic influences, are healthy, if they are temperate men and well cared for. It is a great temptation to soldiers to be billeted now and again at the houses of publicans, where they can scarcely refrain from drinking, if their hosts be frank and kind.

No boy nor girl, belonging to a consumptive family, should be set to an occupation where they must sit indoors, and where there is much free dust, an aggravation of all pectoral diseases. It would preserve the health of many a lad, if he were entered in either Her Majesty's navy or the commercial marine, thus combining satisfactory occupation with profit to health.

It is impossible in a brief article to notice every trade. Those who wish further information will find some valuable paragraphs on health, temperance, and occupations, in the last half-year's Report of Her Majesty's Inspectors of Factories, which may be had for a few coppers.—*League Journal.*

COLD FEET.

The feet should be washed in tepid water every day or two; but do not put them into water so hot as to make them tender. In concluding the bath, dip them into quite cold water, which closes the pores naturally; and then wipe and rub them entirely dry and warm.

Wear broad, heavy-soled, capacious boots, with a loose insole. The foot appears smaller in a boot quite large for it, than in one which the compression compels the sides to overjut the sole and look tight over the instep or toes. Ladies should remember this fact, which is so well known to fashionable shoemakers. A stylish dealer was daily complimented about his small feet and nicely-fitting boots; a compliment which his wife also shared among her lady friends. The secret was, they never pinched their feet. He wore No. 8, while his wife wore the unpopular size of fives. He could put on six, or his wife a four, or perhaps a three. By wearing boots of the form of their feet of ample size, the boots remained in graceful shape. The gentleman's boots were nearly number nine in length; so made, to lend proportion and add comfort in walking.

Change your boots often. In use, they absorb moisture from within and without, and by frequent change and drying will be much warmer. If you haven't two pairs, remove the insoles and dry them thoroughly with the boots each night. The patent cork-covered insole is a nice thing for those who can afford them, if they do not sweat the feet. But the smooth, stiff-leather insole is the best for all people; and one good pair will wear out several pairs of boots.

If your feet sweat easily, and then chill from the dampness, wear light cotton stockings with your wool socks over them.

When your feet are cold stop and warm them. No business at the desk, the counter, the bench; no domestic task or social or conventional circumstance is of so grave importance as to warm one's feet when they are cold. You can't afford the hazard to health incurred by indifference to the discomfort nature is giving you as a premonition of danger. Many a little disease has crept in through the toes which found its way to organic abode in lungs or heart or brain, and there developed until it cast a death-bolt.

Keep your feet dry. Self-acting rubbers—on and off with a kick—are the grandest life-preservers of the age. But if, by accident, you wet your feet, don't be foolish, and sit till death-damp steals to your vitals; or, still more foolish, be frightened into a fever. Exercise common sense, and remove the wet stockings. If chilly, take a warm foot-bath, closing, as usual, with a "cold dip," and wipe and rub entirely dry; and feel and be the better for the accident. If, in a judicious way, people would wet their feet oftener—clear up to their ears—it would be better for their health.

As you prize your health, do not lie in bed with cold feet. If your blood is at a low ebb, or you are suffering nervous debility incident upon too serious mental stress, and, as a consequence, you experience, upon retiring, a flood-tide of all your life-currents to a cerebal centre, with a throb, throb, throb, like the martial music of a man-of-war's man in your brain, while your feet seem like two young icebergs floating in an open polar sea, just arouse yourself and *command*, rather than calmly submit to the situation. Indeed, people of delicate constitutions who are not consciously plethoric and robust, better always take the precaution of defensive preparations as they launch upon the sea of dreams. Abundant bedding and flannel blankets are not enough. A hot brick or jug of hot water afford instant relief, and are not bad friends with which to court Morpheus until morning; unless the brick forms an alliance with the frigid zone, or you incur a deluge by loosing the cork, or an earthquake by kicking the jug out of bed. A modern rubber bag is the proper thing. The stopple screws in and imprisons the aqua caloric with perfect safety, and becomes a boon companion to the most fastidious and nervous.—*Phrenological Journal.*

CULTIVATION OF THE SUNFLOWER AS A PROTECTION AGAINST MALARIA.—On this subject we have received from a correspondent a communication which, containing no facts that are not already familiar to the public, we deem unnecessary to publish. However, for the benefit of those persons who may still be cultivating the unsightly sunflower, under the impression that it really possesses some hidden power to ward off malaria, we may state that this notion was long ago exploded, and now ranks only with such remedial absurdities as the carrying about in the pockets of horse-chestnuts and potatoes as prophylactics of rheumatism, or the equally ludicrous one of basking in light that streams through the "blue glass." Notwithstanding the romance attached to its origin by mythology, it is about as coarse, ugly, and useless a plant as we know. With nothing about it to please the eye, with no medical qualities whatever to give it value, the only possible economic use to which it can be put is that of cultivation for the sake of an oil that its seeds yield. But whatever value it might have for this purpose is more than counterbalanced by the positive injury it does to the soil, for it is well known as an insatiable consumer of potash, and would rapidly exhaust any land of this already too scarce salt, and hence render it unproductive. The proper place, then, for this unpromising exotic is where we chiefly find it—the gardens of rural districts, in which it is often planted to hide objects that have the misfortune to be still more unsightly.—*Scientific American.*

RAG AND TAG.

BY MRS. EDMUND WHITTAKER,

(Author of "Hilda and Hildebrand," "The Return from India," "Little Nellie," &c.)

CHAPTER IV.—*Continued.*

"It's no good, Rag," said Tag, interrupting her, as he saw her beginning to speak. "We shan't hear the news to-night, after this. I'd rather tell the truth. Twas no axiden, master; I did it a-purpose. I wos so angerfied when he came in" (pointing to the stranger), "an' thought as we wor done out of our news. But I'm more sorry now for breaking our missis' plate. Don't 'e mind, missis; please, don't 'e mind, an' I'll soon get another. We've got some money, and we'll save it up from our pennies. I'll go without dinners—I'll do anythin,' as long as I can give you another."

"You can never replace this, Tag, my child," said Mrs. Burton. much moved, "for it was a present from my mother when I married, twenty years ago; and it was her mother's present to her on her wedding-day. So you see how unhappy you have made me by getting into a passion."

Tag put his hands into his pockets, and turned his back, that the large tears which were fast rolling down his cheeks might not be seen.

"You should not have said what was not true, Rag," remarked John, reprovingly. "It was wrong to do so, and you know it."

Rag did know it perfectly well, but the temptation had been great, and she had given way.

"If I'd known as Tag would have told you right out, I'd have saved my lie."

"Saved your lie, little girl!" said the man who had come in; "that's a strange thing to save. You should only save up good things, not bad ones. You should put away lies forever, and always speak the truth. But as I unknowingly and unmeaningly was the cause of all this, may I ask you, my good friends, John and Mrs. Burton, to let me hear what the news was you were going to tell these two children?"

"Yes, you shall hear it, and they shall hear it too. Come, children, out of this cold place, and let us sit round the fire; there are no more plates to be put up on the shelf, fortunately. Well," continued John, after a moment's pause, "the news is this: the missis and I had made up our minds that, all things considered, we would give these two a treat to-night, and take them to church for the first time in their lives."

Rag's little white apron jerked quickly over her face, and Tag's pale quivering lips showed what they felt on hearing what they now supposed they had lost.

"And you'll take them still John; won't thee?" pleaded Mrs. Burton, as she put an arm round each child and drew them towards her. "We'll punish them with love, instead of blows, like what they've been used to; and I'll answer for it ours will be the best way in the end."

"I quite agree with you, wife; so after all they shall have their treat, and go with us to-night to church."

Rag and Tag could not speak for delight; but suddenly Tag made a wheel of himself right across the floor, which expressed his feelings on the subject more than many words, and Rag, calling out "Hooray!" drew lill' l'elfent from her pocket, and suddenly throwing him up in the air, caught him again in her apron, and then burst into the merriest, heartiest, happiest little laugh that she had ever, during the ten years of her hitherto sorrowful little life, laughed before. So infectious was the joy of the children that John, his wife, and the strange man all laughed too; whilst each, when the others were not looking, drew a hand quickly across the eyes to brush away the tears which either the laughing, or something, had brought there.

After this the strange man began asking them questions—where they had lived; whether they could read and write?—and then wound up by inviting John to bring them to his night school the next evening at half-past seven o'clock. After that he told them Bible stories, and they all sang hymns together until tea-time.

"Oh, Tag," said Rag, as they were placing the chairs round the table preparatory to sitting down to tea, "if the Lord Jesus, as he has been telling us about, would come in here now, we should ask Him to make us iver, iver so good, an' niver, niver let us tell lies any more."

"It's six o'clock, I declare," said the stranger, looking at his watch. "No more tea, Mrs Burton: I must be off to my little sick children. I shall have a nice story to tell some of them to-night; they will love to hear about Rag and Tag, and they will love to tell the Lord they love so much about them also, and get a blessing for thee, little ones. Good night, dear friends; good night, Rag and Tag. On Monday night, all being well, we shall meet again; until then, and for ever after, the Lord who made heaven and earth, bless you all."

Rag and Tag stared up in the face of the kind man who was speaking to them, but they were too full of joy about going to church, to think or care much just then about what he was saying.

"Now, children, are you ready?" called out John. "It's time we were off."

"Yes—yes," they answered; "quite ready."

"Let me see. Why Tag, little woman, where's thy bonnet? Thou canst not go bareheaded."

"Oh, dearsie me!" sobbed Rag, in the deepest distress; "then I must bide here, for I've never a bonnet to put on my head."

"Here's my cap," urged Tag; "don't 'e cry; it don't matter so much about boys having caps as gels"—and he put on his sister the old straw hat John's wife had given him to run across the yard to the warehouse in.

"Stop a bit—the missis will manage something better than that, my lad, I'll answer for it; ah, see, here she comes, and something in her hand too."

There was a kindly light in Mrs. Burton's eyes, and a sweet, tender smile upon her mouth, as, calling the little half-sobbing girl to her, she made her put her arms into a nice warm dark cloth jacket—a little too large, perhaps, for her, but that was the only fault—and on her head a neat little black velvet hood, bound with scarlet. "There!" she said, bending down and kissing Rag warmly. "Bless thee, my little one. Go thy way to church, and oh! be as dear and good a child, and as great a comfort and blessing to me, as her whose clothes you have now on. I believe she's smiling down upon us at this moment."

Rag looked first down upon her jacket, then up to the ceiling with a half-frightened look; then she hid her face on Mrs Burton's shoulder, and whispered, "I will, I will try to be your comfort an' blessing."

Tag was made equally happy by a nice warm comforter being put round his throat, and an almost new cap upon his head. No further remarks were made, and after seeing that Mrs. Burton was well wrapped up, and she that her husband was, John Burton opened the door, and locking it after them, away they went.

Now, why the children were so anxious to go to church I cannot explain, for in reality they had not the very smallest idea of what "going to church" consisted in; that it was something which would advance them very much in respectability, give them great importance in their own eyes and in the eyes of those around them, finish off making them quite good, and turn them into a sort of superior grown-up people, was the prevailing idea in their minds.

Oddly enough, in spite of their great longings before-hand, as they drew nearer the building, with its tall gas-lamps on either side of the large gates, through which streams of people were passing, and which John, pointing to, informed them was "our church," a sort of shy, nervous feeling came over them, and the two children hung back.

"Why, what's the matter?" asked John, as Tag, whose hand he was holding, stood still.

"And Rag is just the same," exclaimed Mrs. Burton. "Bless the children! what has come over them?"

"I think, sir," said Tag, timidly, "that if you would let us go home, me and Rag could find our way. We feel a little scared like; we've never been in one of these sort of places afore, an' I'm afeard we should not know what to do."

"Nonsense! nonsense!" said John, sternly; "not another word; do as we do, and come along. Don't be frightened, little ones," he added, more kindly. "What we do and hear here is to make us happy, and take away all our fears. We are going to speak to our Father in heaven and to Jesus our Saviour."

"I'd like to hear some more about Him," said Tag, brightening up; "and so would Rag, for we knows so werry little, and it's all werry confusin'."

Up the broad steps they went, across the flagged path with graves and gravestones on each side of them, up some more steps, through the wide-opened door and into the church. Up a side aisle they walked, Tag led by John, Rag by his wife, and soon they were kneeling in their pew. Just then a funny thought came into Rag's head: Suppose she and Mrs. Burton were obliged to pull off their bonnets, as John had taken off his and Tag's, how odd Mrs. Burton would look! She was thinking this all the time she was kneeling down, and the thought would not leave her; so when she rose from her knees, when the others did, there was a half-smile on her face; but quickly did it pass away when, on looking up, she caught the gaze of a severe-looking man in a black gown, and long rod in his hand, who had just finished tapping a little boy on the head, amongst a row of boys in a corner pew, for the same offence, only on a larger scale.

"Oh," she thought, "I hope that baint the clergyman who is to speak to us; he'll never say anything nice, he looks so black and cross."

The expression of fear which passed over the child's face quite satisfied the verger that he had done his duty, and the fault would not be repeated; so he turned away, to Rag's immense relief.

Whilst John and his wife were busy engaged finding their places, Rag and Tag well examined the building they were in. It was a large old-fashioned church with square pews, a gallery running all round—by this time well filled up with people, high and low, rich and poor, for in spite of the plainness and simplicity within its walls, the preacher drew many hearers, making good for the thousandth and thousandth time the words of Him "who spake as never man spake." "I, if I be lifted up from the earth, will draw all men unto Me."

(To be Continued.)

THE LARGEST VOLCANO IN THE WORLD.

BY SARAH COAN.

On the largest of these islands, Hawaii—pronounced "Ha-y-e"—is the volcano, Kilauea, the largest volcano in the world.

We have seen it a great many times, and that you may see it as clearly as possible, you shall have a letter from the very spot. The letter reads:

"Here we are a large party of us, looking into Kilauea, which is nine miles in circumference, and a thousand feet below us—a pit about seven times as deep as Niagara Falls are high. We came to-day, on horseback, from Hilo, a ride of thirty miles. Hilo is a beautiful sea-shore village, the largest on the island of Hawaii, and from it all visitors to Kilauea make their start.

"The road over which we came is nothing but a bridle-path, and a very rough one at that, traversing miles and miles of old lava flows. We had almost ridden to the crater's brink before we discovered, in the dim twilight, the awful abyss.

"Before us is the immense pit which, in the day-time, shows only a floor of black lava, looking as smooth as satin; and miles away, rising out of this floor, are a few slender columns of smoke.

"At night, everything is changed; and you can't conceive of the lurid, demoniacal effect. Each slender column of smoke becomes a pillar of fire that rolls upward, throbbing as it moves, and spreads itself out above the crater like an immense canopy, all ablaze.

"Ships a hundred miles from land see the glow, and we here, on the precipice above, can read ordinary print by its lurid light.

"No wonder the natives worshipped the volcano. They thought it the home of a goddess, whom they named Pélé, and in times of unusual activity believed her to be very angry with them. Then they came in long processions from the sea-shore villages, bringing pigs, dogs, fowls, and sometimes human beings, for sacrifice. These they threw into the crater, to appease her wrath.

"A small berry, called the ohelo, grows on the banks of the pit, and of these the natives never dared to eat until Pélé had first had her share. Very polite, were they not? And if ever they forgot their manners, I daresay she gave them a shaking up by an earthquake, as a reminder.

"Sandal-wood and strawberries grow all about here—and fleas, too! wicked fleas, that bite voraciously, to keep themselves warm, I think; for here, so far from Pélé's hearth, it is cold, and we sit by a log fire of our own.

"The day after our arrival we went into the crater, starting immediately after an early breakfast. There is but one entrance, a narrow ledge, formed by the gradual crumbling and falling in of the precipice. Along this ledge we slipped and scrambled, making the descent on foot—for no ridden animal had ever been able to descend the trail. Holding on to bushes and snags when the path was dangerously steep, we finally landed below on the black satin floor of lava.

"Satin! What had looked so smooth and tempting from a thousand feet above, turned out to be a surface more troubled and uneven that the ocean's in the most violent storm And that tiny thread of smoke, towards which our faces were set, lay three miles distant—three miles that were worse than nine miles on an ordinary road.

"How we worked that passage! up hill and down hill, over hard, pointed lava that cut through our shoes like knife-blades; over light, crumbled lava, into which we sank up to our knees, over hills of lava that were, themselves, covered with smaller hills; into ravines and over steam-cracks, some of which we could jump with the aid of our long poles, and some of which we had to find our way around; steam-cracks, whose depths we could not see, and into which we thrust our walking-sticks, drawing them out charred black or aflame; over lava so hot that we ran as rapidly and lightly as possible, to prevent our shoes being scorched. Three hours of this kind of work for three miles, and *Hale-mau-mau*, or 'House of Everlasting Fire,' lay spitting and moaning at our feet!

"A lake of boiling lava is what the column of smoke marked out to us,—a pit within a pit,—a lake of raging lava fifty feet below us, of which you have here the picture taken 'from life.'

"It was so hot and suffocating on the brink of this lake that we cut eye-holes in our pocket-handkerchiefs and wore them as masks. Even then we had to run back every few moments for a breath of fresher air, though we were on the windward side of the lake. The gases on the leeward side would suffocate one instantly Oh, the glory! This Hale-mau-mau, whose fire never goes out, is a huge lake of liquid lava, heaving with groans and thunderings that cannot be described. Around its edge, as you see in the picture, the red lava was spouting furiously Now and then the centre of the lake cooled over, forming a thin crust of black lava, which, suddenly cracking in a hundred directions, let the blood-red fluid ooze up through the seams, looking like snakes.

THE LAKE OF FIRE.

"Look at the picture, imagine these enormous slabs of cooled lava slowly raising themselves on end, as if alive, and with a stately motion plunging beneath the sea of fire, with an indescribable roar.

"For three hours we gazed, spell-bound, though it seemed but a few moments: we were chained to the spot, as is every one else who visits Kilauea.

"The wind, as the jets rose in air, spun the molten drops of lava into fine threads, which the natives call Pélé's hair, and very like hair it is.

"All this time, under our feet were rumblings and explosions that made us start and run now and then, for fear of being blown up; coming back again after each fright, unwilling to leave the spot.

"Occasionally, the embankment of the lake cracked off and fell in, being immediately devoured by the hungry flood. These ledges around Hale-mau-mau, are very dangerous to stand upon. A whole family came near losing their lives on one. A loud report beneath their feet and a sudden trembling of the crust made them run for life; and hardly had they jumped the fissure that separated the ledge on which they were standing from more solid footing—separated life from death—than crash went the ledge into the boiling lake.

"Sometimes the lake boils over like a pot of molasses, and then you can dip up the liquid lava with a long pole. You get quite a lump of it, and by quickly rolling it on the ground mold a cylinder the size of the end of the pole, and about six inches long. Or you can drop a coin into the lava to be imprisoned as it cools.

"A foreigner once imbedded a silver dollar in the hot lava, and gave the specimen to a native; but he immediately threw it on the ground, breaking the lava, of course, and liberating the dollar, which he pocketed exclaiming: 'Volcano plenty enough, but me not get dollar every day.'

"One of our party collected lava specimens from around Hale-mau-mau, and tied them up in her pocket-handkerchief. Imagine her astonishment on finding, later, they had burned through the linen, and one by one dropped out.

"Terrible as old Pélé is, she makes herself useful, and is an excellent cook She keep a great many ovens heated for the use of her guests, and no two at the same temperature, so that you may select one at any heat you wish. In these ovens (steam-cracks) she boils tea, coffee, and eggs, or cooks omelets and meats. You wrap the beef or chicken, or whatever meat you may wish to cook, in leaves, and lay it in the steam-crack. Soon it is thoroughly cooked, and deliciously, too.

"She also keeps a tub of warm water always ready for bathers.

"She doesn't mean to be laughed at, though, for doing this kind of work, and doing it in an original kind of way. After she has given you one or two sound shakings, which she generally does, you'll have great respect for the old lady, and feel quite like taking off your hat to her. With the shakings and thunderings under-foot, and now and then the opening of a long steam-crack, she keeps her visitors quite in awe of her powers, though she is probably several hundred years old.

"Not far from the little hut where we sleep, close to the precipice, is Pélé's great laboratory, where she makes sulphur. We wear our straw hats to the sulphur banks, and she bleaches them for us.

"Majestic old Pélé! Long may she live!"—*St. Nicholas.*

The Family Circle.

LITTLE FRED.

BY MARY E. ATKINSON.

In his crib at night
Fred awoke,
Half in trust, half fright,
Softly spoke:
"' T is a black dark night;
Fred won't cry;
God will make it light
By-and-by,
Nestling down to sleep
Safe he lay,
Wrapped in slumber deep,
Until day.

I, who lay awake
Full of care,
And could hardly take
Rest in prayer,
Heard the child-voice dear,
And I thought,
"Out of nights as drear
God has brought
Mornings full of gladness;
Hush, my heart!
Soon this night of sadness
Will depart."

So I prayed and slept
Upon my bed,
By Fred's words heart-kept,
Comforted.
When the morning broke,
Full of joy
Little Fred awoke,
Darling boy!
Through the window streamed
Rosy rays;
Little Fred's face beamed
Love and praise.

"God is love! he made
This sunlight;
Fred was half afraid
In the night."
It was spoken low,
But I heard,
And my heart made echo
To each word.
Oh, I gave the boy
Fond caressing;
He had brought me joy,
Peace and blessing.

—*Ill. Chris. Weekly.*

"HAVING SOME FUN."

"Now, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sliding, snow-balling, and fun generally.

"What is it?" asked several at once.

"You shall see," replied Charlie. "Who's got a wood-saw?"

"I have." "So have I," replied three of the boys.

"Get them, and you and Freddy and Nathan each get an axe, and I will get a shovel. Let's be back in fifteen minutes."

The boys separated to go on their several errands, each wondering of what use wood-saws and axes and shovels could be in the play. But Charlie was a favorite with all, and they fully believed in his promises, and were soon assembled again.

"Now," said he, "Widow Maude, in yonder cottage, has gone to a neighbor's to sit up with a sick child. A man hauled her some wood to-day, and I heard her tell him that unless she got some one to saw it to-night she would not have anything to make a fire of in the morning. Now we could saw and split that pile of wood just as easy as we could make a snow-man on her door-step, and when Mrs. Maude comes home she will be most agreeably surprised."

One or two of the boys objected, but the majority began to appreciate his fun, and to experience the inward satisfaction and joy that always results from well-doing.

It was not a long and wearisome job for seven robust and healthy boys to saw, split, and pile up the widow's half-cord of wood, and to shovel a good path. And when they had done this, so great was their pleasure and satisfaction, that one of them, who objected at first, proposed that they should go to a neighboring carpenter's shop, where plenty of shavings could be had for the carrying away, and each bring an armful. The proposition was readily acceded to, and this done, they repaired to their several homes, more than satisfied with the "fun of the evening." And the next morning, when the weary widow returned from watching by the sick bed and saw what was done, she was pleasantly surprised; and afterwards, when a neighbor (who had, unobserved, witnessed the labors of the boys) told her how it was done, her fervent invocation, "God bless the boys!" was of itself, if they could have heard it, abundant reward for their labors.—*Churchman.*

THE SUNDAY-SCHOOL AND THE APPLE ORCHARD.

"No, I don't want no Sabbath-school there, and what's more, I don't propose to have one if I can help it," said Mr. Simpkins. "It's all that big dog of mine can do now to watch that apple orchard and keep them boys away on week-days, and I don't believe half-a-dozen of them could do it on a Sunday, when they've not much else to do but steal. No, sir. I'll be at that committee meetin' to-night and just squelch all that talk about Sunday-schools."

These words were spoken to Mr. White, the grocer, in the little town of Owanto, a new settlement in one of our Western States. The occasion of it was this: None of the people of the town were yet able to build a church, so the Baptists used a hall over Mr. Smith's store for preaching service twice a month, when the minister from the next town came to give them a sermon, the Methodists occupying the room on the alternate Sabbaths. The town had built a plain, good school-house, and the question arose, Why cannot we have a Sabbath-school in the school-house, and gather all the children together on Sunday? Most of the villagers were anxious to have the school and willing to give something toward a library and papers, but Mr. Simpkins, who had given more to the school-house than any other man, and who was the owner of the largest farm and biggest apple-orchard, was, as he expressed it, "dead set agin it."

The committee met in the evening, and notwithstanding the fierce way in which Mr. Simpkins talked, the majority of all those present voted to have the Sunday-school, Mr. Smith saying that if it were necessary he would pay for two extra dogs to look after the apple orchard, and he would not ask Mr. Simpkins for any contribution toward the school until he saw whether it was going to make him trouble.

So a few days after, the children were all told in school that the next Sunday at two o'clock in the afternoon, they must all come bright and clean to the Sunday-school, and that there would be some nice papers for them, and, after a few Sundays, some good books.

On Sunday they gathered there, and Mr. Smith acted as superintendent, and nice singing books were distributed and the children taught several good songs. Then Mr. Smith told them one of the beautiful Bible stories, asked them some questions about it, and interested them successfully. Then another gentleman, Mr. Waller, talked to them about Sunday, and how they should act on that day, telling them he wanted that to be the best-behaved Sunday-school that could be found anywhere around the country.

He said: "Now, boys, some folks have told me that you would have a great romping time as you go through the streets, and that some of you will jump over the fence into Mr. Simpkins' orchard and steal apples, and that others will play ball on the way home, and do other noisy things, but I just told them they would be disappointed, that they'd find you would all walk home quietly, and never think of romping, or stealing, or ball-playing. We'll show them who was right, won't we, boys? and they'll find out that you know how to act on Sunday as well as boys that never have been to Sunday-school before. Mr. Simpkins told me that he was going to stay around his orchard to-day himself, but he supposed he'd have to have two dogs now to watch you on Sundays. But I think he'll soon find that he won't need any on Sundays or week-days."

Complimenting the boys in this way, and letting them feel that he knew how they could be little gentlemen, pleased them, and as they disappeared after school, no one was more surprised than "grouty old Simpkins," as the boys called him, who from over a high fence eyed them as they left for their homes. They walked along talking merrily, and telling what a nice time they had at Sunday-school, humming over some of the songs they sang, and seeming very happy. Mr. Simpkins could hardly believe his eyes. He was prepared to have a real tussel with them, expected to fight them out of the orchard, set the dog on them, and altogether have quite a lively time. His surprise showed itself in the way he kept talking to himself.

"I'm just beat," said he. "Who'd 'a ever thought, now, that a-goin' to Sunday-school just once would make them 'ere boys so different like? Why old Jim Squires, even, the worst of them all, acts like a gentleman. I declare, I never seen the likes of it, and can't 'count for it no ways. I just wonder if Smith didn't bribe 'em for to-day. Like as not he did, thinking I was 'round. I'll be a-lookin' out for a dog, but I guess I won't buy him till after another Sunday."

But the next Sunday, after a slight hint from Mr. Waller that they must keep up their reputation, the boys behaved equally well, and after four successive Sabbaths, watched each day by old Simpkins, they got into the habit of going home quietly and in a gentlemanly way, and the thought of robbing the orchard, or committing any depredation, never occurred to them. And what was still more wonderful to the owner of the orchard was this, as he expressed it to Mr. Smith one day at the grocery:

"Well you was all right about that Sabbath-school business. I haven't lost an apple on a Sunday, and what's more these last two weeks not a boy even has been over the fence on a week-day. They're so good on Sundays that it kind o'lasts 'em through the week. I'll give it up that you were all right, and instead of buying two dogs, as I supposed I would have to, here's the fifty dollars, which you can have for some books in the library you talk about. I'm a-comin' in to see the school myself, next Sunday."

The next Sunday the boys had their surprise, when Mr. Simpkins came walking into the school with two or three other grown men, all of whom became members of the school, starting an adult class, which good Deacon Smith, the best Bible student in the country, they said, used to teach. Before the year was over there was such an interest in the class that a subscription was started toward the building of a church, to which Mr. Simpkins, whom the boys called "Old Grouty" no longer, gave the largest sum.

"For," said he, "if this Sunday-school has done such a heap of good in the town and made the grown folks, as well as the children, so much better, there's no telling what a church will do for us, if we can have a minister here all the time."

Having a Sabbath-school near an apple orchard did far more good than harm in that little town, and I think it would be hard to find a place anywhere in which a Sabbath-school made boys worse.—*The Standard.*

CASTING BREAD UPON THE WATERS.

BY MRS. ANNIE A. PRESTON.

When Beulah Stedman was a little girl a clergyman from Boston preached one Sunday in the village church, and was entertained at her father's house.

"What did you mean by 'casting bread upon the waters?'" asked little Beulah, going shyly to the gentleman's side after dinner, when the company were all chatting over their dessert.

"Don't trouble Mr. Winkly, Beulah," said her mother reprovingly.

"She could not trouble me, madam," remarked the gentleman pleasantly, lifting the child to his knee, and helping her to fruit and nuts from his own plate. Then in language and with apt illustrations, which the bright little girl could easily comprehend, he explained his morning's text.

"Even little folks," he said, "may cast their bread upon the water, by doing every kind, pleasant, and helpful thing that they have an opportunity to do. Now, your papa being a doctor, you have a great many rides with him, I presume, and can get acquainted with all the boys and girls who live in the little brown houses nestled here and there among the hills. I noticed in my drive with your papa and you yesterday, that this house is the nicest and largest house in town. You must be thankful that you have such a beautiful home, and when these children whom you have met in your drives come to the village, you can invite them in to see your pretty things. You can take them through the flower-garden, and present them with seeds, slips, and roots, and you can give them a taste of the fine fruits in your orchard. I dare say, too, you have books; you could lend them. If you have anything else to give people, you can always bestow a smile and a pleasant word."

"Mr. Winkly," cried the doctor's wife, laughing, "you have no idea what material you are working upon; Beulah will have the township on her hands, and will think it her duty to make ladies and gentlemen of all the people."

"A child's mind is always active, my dear madam," replied the clergyman; "if you give them something good to ponder upon, bad thoughts will have less opportunity to steal in."

Mr. Winkly went back to the city next day, but he left little Beulah with a great many new ideas. One afternoon, a few weeks afterwards, the stage brought her a little package, which proved to be a book in a red morocco binding, with gilt-edge leaves, and the title,

Cast thy bread upon the waters," in bright, golden letters upon the cover. The book was one of Beulah's treasures, and became, as good Mr. Winkly intended it should, an overpresent reminder of the work he had pointed out to her.

Dr. Stedman was a skilful and conscientious physician, and had a large country practice. His residence was beautifully situated upon an eminence overlooking the river. He maintained a large establishment and lived in fine style. Mrs. Stedman was a refined and cultivated lady, with nothing whatever in common with the commonplace countryfolk. She kept up her city friendships and connections, and depended for society upon the different visitors who were always staying in the house.

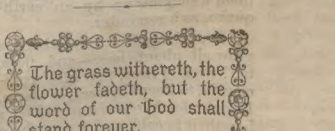
The doctor and Beulah, however, knew everbody in the locality. As Beulah grew older she never forgot her childish mission, and scattered smiles, kind words, and practical suggestions, as assiduously as she did flowers and seeds and good books and papers. There was not a house in the township, however lowly or isolated, where she had not been, or where there was not some trace of her presence. She never lost the opportunity to cast her bread even if it was the merest crumbs. Her individuality was so strong, that she drew others to her own level; thus her very presence was a refining influence. It was not all giving out on her part, however, for she learned a thousand things of the country children, that only country children know—all the beautiful mysteries which nature hides and reveals of animals and birds, of mosses and wild flowers, of berries and nuts, of running streams, shining pebbles, glancing fishes and crisp water-cresses, of forest-trees, gay socks and shady hills. She came home from their long rides, often driving the fleet horses with her own little hands, with rosy cheeks and busy brain.

Soon the matter of sending her away to school began to be discussed. Beulah asked a great many questions as to expense, and astonished the doctor one morning by saying, "Papa, I think it would be wrong for you to send me away to be educated. How much better it would be to take the money you would have to pay out and use it toward having a school in town, where all the young people could benefit by it as well as your own little girl."

Beulah's kind heart and pretty little practical head got so full of this idea, and she talked it so persistently to all the various people with whom she came in contact, that in good time there was actually money enough donated for the purpose, and the "Golden Rule Academy," as it was called, was built. They were so fortunate as to secure Mr. Winkly's services as a teacher, and the school flourished wonderfully. It eventually became quite noted, has received several handsome donations from different individuals, and is still a power for good. It has changed the tone of the town entirely. There is a large, growing, well-patronized public library connected with it, and the uncultivated, "commonplace people" have developed into an exceedingly refined and intelligent community. There are many residences now, finer than the doctor's even, and many households as cultured as his used to be.

Miss Beulah never married—she did not have time. She kept up her interest in her townspeople, and used every effort for their spiritual and intellectual advancement. She gave her services as teacher of music and drawing for years at the academy, and is still a weekly visitor.

Misfortune fell upon the doctor's family. After many years the active, useful old gentleman died, and his wife soon followed him. The estate proved to be involved, and poor Miss Beulah was left homeless and penniless. Now the bread which the good lady had been all her life casting upon the waters, returned to her. The old mansion, with all its furniture, was purchased by a company composed of individuals who had been benefited by Miss Beulah's kindness. A life-lease was given to her, and she makes it her home, and is the nominal mistress of the house, which is used as a boarding-hall for the teachers and students of the academy. It is a pleasant household, and Miss Beulah, now a beautiful, sweet old lady, still makes herself active and useful, never forgetting to cast her bread upon the waters, even if, as in her childhood, it consists only of a smile and a kind word. And it comes back to her a hundredfold each day, in the loving appreciation and devotion of her townspeople.—*Illustrated Christian Weekly.*



CHINESE NEW YEAR'S DAY

BY MRS. P. D. BROWNE.

The morning of the Chinese New Year dawned bright and clear. Friday, February 1st, was a gala day among the Mongolians. Chinatown is cleansed, purified and adorned once a year. Chinese lanterns, gaily dressed children, gorgeously attired men and smiling crowds of visitors are seen everywhere from early morning. The little children with their red caps with black fringe hanging over their foreheads, their purple trousers and peculiar jargon are among the curiosities of the day.

We will pay a few New Year visits, going first to Sooh Ying's. We mounted several flights of stairs, and found a pretty Chinese woman with blue flowing tunic and purple brocade trousers. There was a Bible, gold fish, artificial flowers, etc., on one table. Another table was covered with oranges from China, candies of every kind (all Chinese), nuts, seeds, etc., which were most gracefully passed to the guests. There were two Chinamen beside our host present. They were amusing themselves as we entered by looking at stereoscopic views. There was matting on the floors, pictures on the walls, which, with the little group, spoke of a pleasant home life, a Christian home life. These people once belonged to Bret Harte's "Heathen Chinee."

From thence we went to a heathen den. Crowds of men were gathered about tables playing dominoes, in the midst of filth and smoke. We had been warned by a Chinaman as we ascended the stairs not to go further, but with true womanly curiosity we were the more eager to press on. Looking over the shoulders of the men was one solitary woman, with a babe strapped upon her back. We were invited into another room, where we found the mother of the child reclining upon the bed, a Chinaman, who was a guest, reclining upon a half-sofa, half-bed, near by, the whole room not much larger than a good-sized closet. The smiling-looking woman who was bearing the child around on her back was the first wife and the finely-dressed woman taking her ease was the second. With the Chinese, if the first wife has no children, she soon learns that she must step aside for another. If she does it with a good grace, well; if she rebels it is just as well, no better. This woman, we were told, was at first most indignant, heathen though she was, but it availed her nothing. There was not room for us to be seated, and as we once more found ourselves fairly down the last narrow stairs, we exclaimed: "What has Christianity done for woman?" I wish some of our good New England housewives could have walked down those stairs. Cho Se and the second wife's baby will not soon be forgotten, nor the lesson it taught of the elevating power of the Gospel. What made the difference in the two homes we visited? "Melican women" admit that they do have some "rights," and "Melican men" should be very grateful to their good wives for the comfort of homes.

We went next to the store of a Chinese merchant where we were seated on elegant scarlet chairs embroidered with gold. There as everywhere, refreshments were passed. Two gentlemen were receiving. Two Chinamen entered, and were most courteously received. They did not shake hands, as we would do, but guest and host stood side by side and bowed nearly to the floor. If this class of Chinese had come in such great numbers as the lower class have done, they would have been received more kindly.

We next visited one of the Chinese Young Men's Christian Associations. As we left, we heard some one saying, "How do you do, Mrs. Browne?" and found that it was our old friend Lee Shuck, who had appeared just in time to escort us to a joss house. He took us to one belonging to Hoss Wo & Co. (one of the "six companies"). We joined the throng pressing up the stairs—ladies, gentlemen, "hoodlums" and Chinamen—for every one is bent on seeing. There is Joss himself, with his long moustache, seated far back in an altar. Not one person was doing him homage to-day. Last year in various parts of the temple were devotees. Heathenism in this land is not only destined to fall before the light of the Gospel, but is falling. "What is this?" we ask, pointing to a huge bell beside Joss. "Oh, that is a bell they ring when they want Joss to come and hear them." All this seems as absurd to many of the Chinamen as to ourselves. There were bowls of candy spread out before Joss, exquisitely made flowers, carvings of wood, everything requiring time and patience, with bright-colored walls and altars, which would make one for a moment almost forget that they were in a Christian land. But, looking upon the crowd about, it was plain there was no worship there.

What can we, as Californians, do for the Chinese? What can we, as Christian Americans, do for the Chinese? was the thought of every one on our way homeward. Can they influence America in years to come? They are influencing China now. The region about Canton already has a little mission-station here and there, the preachers being converted Chinamen from California. There is much earnest, prayerful testimony, as well as bitter hatred among the Californians. At Placerville is a school conducted upon the Muller plan. The teacher is from Dr. Cullis's Home, in Boston. This is under the care of the Presbyterians. The Congregationalists also are doing a good work, notwithstanding a few of them are quoted everywhere as being opposed to the Chinese because of the unwise remarks of one or two of their clergymen at a recent Conference. A Chinese church belonging to Dr. Eells, and near his beautiful church in Oakland, is to be dedicated next Sabbath. A Chinese church in America! The pastor, Rev. Mr. Condit, is one who from his residence in China knows what a power for good these men may be in their own land, and works untiringly and most successfully that they may be "heart-Christians." Dr. Eells is in most hearty sympathy with this, as with every other good cause. At his communion service (last Sabbath) the pure juice of the grape was used.

There are, doubtless, very wicked people in California, but more earnest Christians are not to be found this side the "better land." The powers of light and darkness seem here to be struggling for the victory. Which shall be triumphant? Who can doubt?—SAN FRANCISCO, Feb 7.—*N. Y. Witness.*

CURIOUS JAPANESE CUSTOMS.

A letter from Mr. De Forest, dated October 12th, 1877, states:—

"Yesterday was a high day with the 1st Church in Osaka. The meetings were held for the last time in the chapel we have hired for three years. The example of independence set by their daughter-church has led to the desire, on the part of this church, to lean no longer on foreign money; and though I told the Christians that they could have the old chapel until winter, they have rented a place about the same size, on the same street, and in about as good a locality for half the rent of the old chapel, and are fitting it up for the first services next Sunday. It is wonderful how well the Christians take to the idea of self-support. This church, that raised not $50 in all last year, is now raising about $20 per month; and that, too, while they have been obliged to excommunicate their ablest speaker and writer, whose preaching has often held the house full of interested hearers; and while a few of the weak ones are discouraging every step toward self-sustentation.

"The public service of yesterday was of unusual interest for several reasons. It was a union service of the two churches; two men united with the church; the services were conducted almost exclusively by Japanese; and we had our little girl baptized by Sawayama San.

"One of the men admitted yesterday is a physician, and his examination was certainly a letting in of light upon the customs of this land. He said he had debts, but as he paid interest on the money he borrowed, it was a gain both to him and to the lender, and so could not be wrong; but if he should die suddenly, the lender would lose his money; and as that would not be right, he would arrange so that, in case of death, there would be no loss anywhere. He had followed the customs of the country in sake-drinking, but hereafter he would neither give nor take, not even on New Year's, when not to drink and treat is regarded as certainly an insult. He had freely visited singing girls in former times, but now would give his influence towards the overthrow of one of Japan's greatest sins. He had married a wife this summer; and although Japan allows seven causes for divorce, he would take the law of God for his guide in this matter also. The Sabbath would only be hard for him to keep when the Sabbath and the Japanese day of settlement came together; but he would then refuse to accept the presents of money that naturally would come to him. When the government summons a man for a slight offence, if he can only get a physician to sign a paper signifying ill health, he will be excused for his slight fault, and all doctors sign such papers. Heretofore this man had disliked to do it. Again, he had worshipped idols and had had them in his house; but some time ago had destroyed, instead of selling them. He still had the ancestral tablets in his house, and at first thought it no harm to keep them, but on second thought he said he would destroy them all on the morrow. He would associate with the low and uneducated Christian women, and help them all that he could. He was slightly opposed by some of the Christians in that he would not take his fees on Sunday, but he explained that if he did so the merchants in the church would also take in their dues on Sunday; and as already there was one doctor in the Naniwa church who would not take fees on Sunday, there should also be one in the 1st Church.

"This taking of fees on Sunday, perhaps, needs a word of explanation. Japanese physicians fix no price upon their services; but their patients, on the last day of each month, bring them money folded up in a neat envelope, and marked as a present. If, then, Sunday and the last day of the month come together, what shall a Christian physician do? Shall he stay at home and take his fees? Shall he leave some one at home to collect for him? Or shall he tell his patients that when those days come together he will receive either the day before or the day after? That is where the case stands; and if there ever is to be a Christian Sunday in Japan, all Christians, whatever their business, must be ready to suffer loss if need be, and by their losses, manifest their faith and joy."—*Missionary Herald.*

A BIG PARROT.

A bird which stands absolutely alone, without a relation in the world, is the kakopo, or ground parrot, the largest of all the parrot tribe, being upward of two feet in length. It has much of the owl in its appearance and habits. The small face is very owl-like, and it is the only parrot which, like the owl, has a facial disk of feathers. It is strictly nocturnal in its habits, and its beautifully-mottled green plumage so perfectly harmonizes with the green mosses on which it feeds that, if it should be accidentally surprised outside of the hollow trees or burrows in which during the day it secretes itself, it is impossible to detect it. A colonist told me that on one occasion, in the early morning, he heard the note of the kakopo, and marked the spot. He carefully quartered the ground with his eye, for he was certain the bird could not have escaped from the little plot of moss. He stood watching for half an hour; but could not detect it, until, at length, it incautiously winked its eye, and he found the bird had been all the while within two yards of his feet. Even then, he said, had he taken his eyes off for a moment, he should have lost trace of it. The kakopo, like many other birds of New Zealand, has no power of flight; but, unlike other flightless birds, has fully-developed and well-formed wings, with good pinion feathers. How should it have wings which it cannot use? On examining the muscles, it has been found that, though fully developed, they are mere masses of fat, without any strength or power. Here we have a clear instance of long-continued disuse of an unnecessary organ, ending in inability to use it. The mosses cover the ground and the roots or trunks of prostrate trees require to be sought for on foot; and to a night-feeding bird, in a country where there are no beasts of prey, flight was a superfluous exertion. Anatomically there is no reason why the kakopo should not be as good a flyer as any other parrot.—*Good Words.*

GENEROSITY AND HONESTY.—A young man who manages his small income, as if it were equal to that of somebody who has ten times as much, comes to a place where he must choose between generosity and honesty. He cannot do beautiful, graceful things in a lavish way, unless he can get money, either by earning, begging, borrowing, or stealing it. The first is the only legitimate and manly method. The latter two are almost synonymous, since to borrow or to incur debt, without in the least knowing where you are to obtain funds to settle the obligation, is another name for theft.

A young gentleman admires a young lady. He likes to pay her courteous attentions. He brings her flowers, tickets for concerts or opera, and expensive presents. If she accepts, she signifies that she is willing to take what prompts these delicate gifts, the young man's heart. Her father or brothers perhaps object that a carriage, a supper after an entertainment, and the costume a carriage implies, are extravagant luxuries for a young fellow in Tom's place, but the pretty young woman, to whom these are incense, does not view it as they do. She offers no objection, and does not, as with womanly tact she might, put aside these adjuncts of her pleasure, and suggest economy. Many a time her little white hand could save a man, if she knew enough and thought enough to put it forth, and this without there being anything forward or unmaidenly in her behavior.

There are merchants, druggists, florists, jewellers and others in every town, who could tell of unpaid bills, run up by young gentlemen, who bought their wares in good faith, that they might make presents to young ladies, their sisters perhaps—but oftener others than sisters, dear and valued friends. Sisters are usually clear-sighted enough where their own brothers are concerned. It is other girls' brothers about whom they are blind.

If this meets the eye of any young man whose conscience tells him that he has yielded to the weakness indicated, I beg he will neither drift nor temporize, but come to a full stop. Be just before you are generous. Dare to be honest, even though somebody call you mean. And if a girl reads it, I hope she will consider what are her responsibilities.—*Margaret E. Sangster.*

HOW DEBTS ARE PAID IN INDIA.—When the Hindoo finds that his demand for money, or anything else, is not complied with within a given time, he hires a Brahmin—either because he is a party personally interested in the claim, or because he is paid for the purpose—to seat himself before the door of the person upon whom it is made, justly or otherwise. He has a cup of poison and a poniard in his hand, and thereby intimates his firm resolution to put himself to death if the offending party tastes a single morsel of food before he has settled the claim in question. The unfortunate debtor has thus no resource left him but either to comply, perhaps with gross extortion or commence a very unpleasant course of fasting and abstinence. If the Brahmin puts his strange threat into execution—and, from the character of these people, and the little value they set on life, there is every probability to think he might do so—he would be honored and revered as a martyr, while the debtor would be covered with obloquy as his murderer. Hence, as the double risks, present and future, are too great to run, the Brahmin and his employer invariably gain their purpose in the end. Another mode of enforcing payment of some simple debt is for the creditor to plant himself before the door of the debtor, and vow that he means to remain there, without food, until his money is paid. "As a point of honor which it is deemed impossible to violate, the debtor must, in like manner, remain without food; and if payment is not made, the parties immediately begin to put their mutual power of enduring hunger to the test. This trial might sometimes prove illusory, and, therefore, the creditor usually makes sure that the fasting of the debtor is real by cutting off his supplies. This kind of dherma, employed by troops against their paymaster, or the prime minister, or the sovereign himself, has often been effectual in obtaining their arrears of pay."—"*Cassel's Illustrated History of India.*"

ANTIQUITY OF NURSERY RHYMES.—Many of these productions have a very curious history, if it could only be traced. Some of them probably owe their origin to names distinguished in our literature; as Oliver Goldsmith, for instance, is believed in his earlier days to have written such compositions. Dr. E. F. Rimbault gives us the following particulars as to some well-known favorites:—"Sing a Song of Sixpence" is as old as the sixteenth century. "Three Blind Mice" is found in a music book dated 1609. "The Frog and the Mouse" was licensed in 1580. "Three Children Sliding on the Ice" dates from 1633. "London Bridge is Broken Down" is of unfathomed antiquity. "Girls and Boys come out to Play" is certainly as old as the reign of Charles II.; as is also "Lucy Locket lost her Pocket," to the tune of which the American song of "Yankee Doodle" was written. "Pussy Cat, Pussy Cat, where have you been?" is of the age of Queen Bess. "Little Jack Horner" is older than the seventeenth century. "The Old Woman Tossed in a Blanket" is of the reign of James II., to which monarch it is supposed to allude.—*The World of Wonders.*

BIBLE QUESTIONS.

1. What was the first created thing?
2. What was the first prophecy?
3. Who built the first city?
4. Who was the first judge, according to the Bible?
5. Who was the first pilgrim?
6. Who told the first lie as recorded in the Scriptures?
7. Who was the first Jewish high priest?
8. Who was the first transgressor?
9. Who was the first gardener?
10. Who was the first machinist in brass and iron?
11. Who was the first exile in Bible times?
12. What were the first words recorded in the sacred record as being engraved?

SCRIPTURE ENIGMA.

I.

In many a bosom fondly nursed,
A fiery serpent is my *first*;
When Jesus came for us to die
He crushed this deadly enemy.

My *second* is a city's name,
Where Israel's host was put to shame,
Because my *first* still unrevealed,
Was lurking in their camp concealed.

Upon my *whole* pronounced by heaven,
The knowledge of my first was given,
The chosen people gathered round,
And trembled at the dreadful sound.

We cannot give the answers to the Bible Questions and Enigmas in the next number of the MESSENGER, as that would not allow us time to acknowledge the answers which we hope to receive from our young readers, but we will give the answers in the MESSENGER for May 1st, with the names of those who have sent in correct answers, of which we hope to have a great many. Answers should be addressed, EDITOR NORTHERN MESSENGER, WITNESS Office, Montreal.

SCHOLARS' NOTES.

(From the International Lessons for 1878, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON XIII.

MARCH 31.]

[About 975-642 B. C.]

REVIEW.

DAILY READINGS.—*M.*—2 Chron. 12 : 1-12. *T.*—2 Chron. 20 : 14-25. *W.*—2 Chron. 26 : 9-23. *Th.*—Prov. 15 : 7-25. *F.*—2 Chron. 29 : 20-36. *Sa.*—Deut. 30. *S.*—Eph. 2 : 1-13.

GOLDEN TEXT.—When they in their trouble did turn unto the Lord God of Israel and sought him, he was found of them.—2 Chron. 15 : 4.

CENTRAL TRUTH.—The Lord punishes the perverse, but forgives the penitent.

TIME.—About 333 years (975 B. C. to 642 B.C.) From the division of the kingdom to the end of Manasseh's reign.

COUNTRY.—Judah. CAPITAL, Jerusalem.

RULERS.—Fourteen (13 kings, 1 queen); 7 did right and 7 did evil "in the sight of the Lord." Of the good kings, 6 reigned over 25 years; only one of the wicked kings had as long a reign, and 4 of their reigns reached a total of only 16 years, or an average of only 4 years each; 10 of these 14 rulers died a natural death, and 4 died in battle or by violence.

"ISRAEL" (as the northern kingdom was called after the division) had 19 kings during this period. Of these 19 rulers, at least 8 died violent deaths, and not one of the 19 appears to have walked "in the law of the Lord." In the reign of Hezekiah, king of Judah, "Israel" was attacked by Shalmanezar, king of Assyria, and in the 6th year of Hoshiah's reign and the 9th of Hoshea, king of "Israel," Shalmanezar, or Pargon, his successor, took Samaria (capital of "Israel") after a three years' siege, and carried the nation into a captivity from which it never returned; hence they are sometimes spoken of as "the lost tribes." The colonists afterward peopling the territory of "Israel," or this northern kingdom, were called Samaritans, and of their character it is said "they feared Jehovah and served their own gods." 2 Kings 17 : 33-41. They tried to serve the true God and worship idols also. See also John 4 : 19-23.

PLANS FOR REVIEW.—Reviewing is not simply going over the lessons rather more hastily, but in the same manner as at first. The grain that has been well cut and bound into sheaves does not need to be cut and bound again. But the sheaves may need to be gathered into shocks of 10, 20, or 50 sheaves, so that it can be quickly seen how much the field has produced, and that the grain may be protected in storms. So the review goes over the lessons to gather the knowledge already reaped, and bring it into bundles for better storing away in the mind's garden for future use. An orderly plan of review is, therefore, of importance.

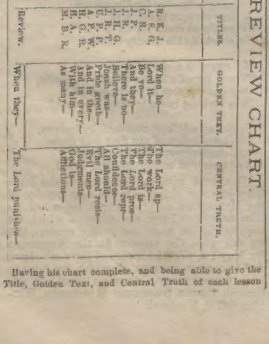
One good plan for review of this history of Judah would be to divide it into periods by the religious revivals, as :—

I. To the revival under Asa, Lessons I.-III.
II. To the repairing of temple by Joash, Lessons IV.-VII.
III. To the revival under Hezekiah, Lessons VIII.-X.
IV. To the repentance of Manasseh, Lessons XI.-XII.

Or another plan would be so to group the lessons as to enforce the Central Truth of the Review.

GOD TEACHING JUDAH.
(1) **BY MERCIES, I.-vii.**
(2) **BY JUDGMENTS, viii.-xii.**

A chart of the lessons may be made on a large coarse sheet of wrapping-paper or on a large slate. A scholar will find the work of writing out such an outline chart a great aid in fixing the facts clearly in mind. His chart, when completed, may present the following grouping of lessons.



Having his chart complete, and being able to give the Title, Golden Text, and Central Truth of each lesson without hesitation as rapidly as he can speak, he may next take a review of the facts of this period by

I. INTRODUCTORY QUESTIONS.

THE TIME covered by this history ? The number of rulers of Judah during this period ? How many kings ? The name of the one queen ? The great event with which this period begins ? Cause of the division ?

THE COUNTRY ruled over by Judah—how large ? Its capital ? Its situation ? The chief towns in Judah ?

"ISRAEL" had how many rulers during this period ? How far did the territory of "Israel" extend ? Why called "Israel" ? What city was its capital ? When destroyed ? By whom ? How was the land afterward repeopled ? 2 King 17.

OTHER NATIONS noticed in the lessons—name them. Which were the most powerful of these ? Which the oldest ?

II. LESSON QUESTIONS.

How did God teach Judah—

(1.) BY MERCIES.—What king attacked Rehoboam ? Why ? What prophet gave Rehoboam the cause of the attack ? Why did God spare Rehoboam ?

ASA'S character ? His efforts to remove idolatry ? By whom was he attacked ? How delivered ?

THE COVENANT, why renewed ? At what place ? By what offerings ? To whom ? What mercy was granted to Judah ?

JEHOSHAPHAT'S PROSPERITY, why given ? By whom ? His efforts to remove idolatry ? To spread a knowledge of God ?

JEHOSHAPHAT REPROVED, for what ? By whom ? His efforts at reform ? Who were appointed to aid in reforming the people ? The instructions given them ?

JEHOSHAPHAT HELPED, by whom ? Against whom ? When ? The speech of Jehoshaphat to his army ? Who went before the army ? The manner and result of the battle ?

JOASH REPAIRING, whose house ? How was the money to be raised therefor ? The amount of money gathered ? The feeling of the people in giving ?

(2.) BY JUDGMENTS.—UZZIAH'S PRIDE PUNISHED where ? For what ? How ? By whom was he withstood ? His temper under the reproof ? How long a leper ?

AHAZ'S PERSISTENT WICKEDNESS, against whom ? How punished ? By what kings ? How "ruined" ? His greater sins ?

HEZEKIAH'S GOOD REIGN, by what judgments prompted ? How does he describe those judgments ? His orders to avert them ? To restore true worship ?

HEZEKIAH AND THE ASSYRIANS, the cause of their strife ? The aim of the Assyrians ? How known to Hezekiah ? The added threat ? The character of the letters sent ? To whom did he carry them all ? The judgment on the Assyrians ?

MANASSEH BROUGHT TO REPENTANCE, by what judgment ? The effect of the judgment on him ? The answer of the Lord ? The efforts Manasseh made to restore God's worship ? How God teaches us by this history ?

MERCIES AND JUDGMENTS.
IMPROVED, BRING SALVATION,
ABUSED, DESTRUCTION.

LESSON XIV.

APRIL 7.]

JOASH'S EARLY PIETY. [About 839 B. C.]

READ 2 Chron. 24 : 1-8. ROUTE vs. 2, 3.

DAILY READINGS.—*M.*—2 Chron. 24 : 1-8. *T.*—2 Kings 22 : 1-7. *W.*—1 Kings 13 : 1-10. *Th.*—1 Sam. 3. *F.*—Deut. 9 : 15-21. *Sa.*—Luke 2 : 40-52. *S.*—Eccl 12.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12 : 1.

CENTRAL TRUTH.—Youth is the time to seek the Lord.

CONNECTED HISTORY.—After Manasseh's death Amon his son, succeeded him ; reigned two years ; was assassinated in his own house by conspirators. The people in turn slew the conspirators, and made Amon's son, Josiah king ; Psalm 27 and the prophecy of Habakkuk are referred to this period.

TO THE SCHOLAR.—Josiah is peculiarly the model for young men in training for high and responsible positions. He sought his father's God and walked in the right path. "He looked *inward*, looked *forward*, and looked *upward*."—*Adam Clarke.*

NOTE.—*Jo-si'-ah (Jehovah heals)*, the sixteenth ruler of Judah ; reigned 31 years (639-608 B. C.) ; destroyed idolatry ; repaired the temple ; caused the law to be read ; celebrated a solemn passover ; was slain in battle with the Egyptians at Megiddo, and buried with great lamentations. 2 Kings 22-23 : 2 Chron. 34-35. He was predicted by name 300 years before his birth, 1 Kings 13 : 2. *Groves, the Asherim—i.e.*, pillars and trees consecrated to the Phœnician goddess Asherah, called also Ashtaroth and the Egyptians at Megiddo, and buried with great lamentations. 2 Kings 22-23 : 2 Chron. 34-35. He was predicted by name 300 years before his birth, 1 Kings 13 : 2. *Groves, the Asherim—i.e.*, pillars and trees consecrated to the Phœnician goddess Asherah, called also Ashtaroth and Astarte. *Me-nas'-seh, E'-phra-im, Sin'-eon, Naph'-ta-li.* As Simeon was the most southern and Naphtali the most northern tribe, while Ephraim and Manasseh lay between, all the land of Israel would seem to be included. The kingdom of Israel had been destroyed by the Assyrians (721 B. C.), but the idols remained, and there was a remnant of inhabitants 2 Chron. 34 : 9 to be brought back to the worship of the true God. *Mattocks*, mauls or swords ; the more probable rendering for the Hebrew translated "with their mattocks" is "in their ruins." *Shaf'-phan*, the scribe—*i.e.*, royal secretary, or "secretary of state." The office was important, and involved very confidential relations with the king. Scribes, as a regular class, came in about this time. 2 Chron. 34 : 13. Three of Shaphan's sons, Elasah, Gemariah, and Ahikam, and one of his grandsons, Michaiah, are mentioned in the book of Jeremiah.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) JOSIAH SEEKS AFTER GOD. (II.) DESTROYS IDOL-GODS. (III.) REPAIRS GOD'S HOUSE.

I. JOSIAH SEEKS AFTER GOD. (1.) JOSIAH, see Notes. (2.) DECLINED . . . TO THE RIGHT HAND NOR TO THE LEFT, kept in God's "strait" path ; only used of this one king ; obtained by Job, Job 23 : 11, and the Psalmist, Ps. 44 : 18, compare Deut. 5 : 32 ; 17 : 11-20 ; 28 : 14. (3.) IN THE EIGHTH YEAR, when he was sixteen years old.

I. QUESTIONS.—How many kings had reigned in Judah before Josiah ? Age when he began to reign ? Length of his reign ? Between what dates ? (See Notes.) His capital ? His character ? Walk ? Conduct ? Force of the commendation in the last clause of v. 2. How was this enjoined in Deuteronomy ? By whom practised ? At what age did he begin to seek after God ?

II. DESTROYS IDOL-GODS. (4.) IN THE TWELFTH YEAR, when he was twenty years old, and perhaps "came of age." The prophet Jeremiah began his work about this time, Jer. 1 : 2 ; GROVES, *Asherim*, pillars and trees of the goddess Asherah or Astarte ; CARVED IMAGES, of wood ; MOLTEN IMAGES, cast, of metal. (4.) IN HIS PRESENCE, under his oversight ; IMAGES, sun-images—*i.e.*, pillars or statues erected near or upon the altars, and consecrated to the sun-god Baal. These idols had been reared by Manasseh, destroyed and restored by Amon, Josiah's father, 2 Chron. 33 : 3, 15, 22. (5.) BONES OF THE PRIESTS, either the bodies were taken up from the graves, or the priests were then seized, put to death, and their bones so treated. (6.) MANASSEH . . . NAPHTALI, put for the whole land of Israel. The kingdom of Israel had been destroyed 721 B. C., but the Assyrian power was now weakened, and the remaining inhabitants might acknowledge the authority of Josiah ; MATTOCKS, see Notes.

II. QUESTIONS.—Age of Josiah when he began to destroy idols ? What places were first purged ? Of what ? Meaning of "groves" ? What altars were broken ? What done with the sun-images ? With the dust of the idols ? By whom had those idols been established ? Special reason for burning the bones of the priests ? Into what parts of Israel did he carry his work ? Condition of Israel at that time ? Destroyed how long before ? Now under what government ?

III. REPAIRS GOD'S HOUSE. (8.) SHAPHAN, see Notes ; THE HOUSE OF THE LORD, the temple built by Solomon. No record is made of any repairs since the time of Josiah or Jehoash (2 Kings 12 : 4), some 230 years before. The three men mentioned were a sort of "building commission."

III. QUESTIONS.—Age of Josiah when he set about the repair of the temple ? Names of the three commissioners ? The office of each ? By whom had the temple been repaired before ? Give an account of that repairing. Of the present one.

What facts in this lesson teach us—

(1.) That children should begin to serve God while young ?

(2.) That the truly pious will desire the repair of the house of the Lord, both materially and spiritually ?

(3.) That every one is to do his part of the work just where God puts him ?

THE SPRING AND SUMMER CAMPAIGN.

We hope to have a very great increase in the circulation of our papers this spring and summer. The indications now are the most favorable ; those, who through bad roads or hard times did not renew their subscriptions in December and January are doing it now. The times throughout the country are improving, and, further, every day's returns show marked increase over those of last year. To take the tide at its flood and give a new impetus to the work, we will accept half yearly new subscriptions to the WEEKLY WITNESS till further notice for fifty cents each. This we could not possibly do in the winter months, as ten the stress on the clerks is too great to permit them to attend to the great number of short-date subscriptions which might be expected. We will also continue our prize list as heretofore, in the hope that every new subscriber who takes the paper for six months will renew at the end of that time, and thus we shall not be losers by the offer of extra inducements. In this connection we might refer to the matter of mailing the money. Fifty cents is a very awkward sum to send in a letter ; but our friends can obviate the difficulty by always sending in two, four, six, eight, ten, or some higher even number of subscriptions, so that the amount may be sent in bank notes ; or better still, remit by post-office order, when there will be no danger of loss. Will our friends now go to work with renewed energy ? Everything is favorable. The WITNESS is liked better than ever before, and is, we believe, improving. The times are getting better, and everywhere the signs of greater success are increasing. Can we not have five thousand new subscriptions, half-yearly or yearly, in April ?

SUMMER SUNDAY-SCHOOLS.

There are a large number of Sunday-schools in Canada and the United States which open in spring and continue only through the summer. These should have a paper of some kind, and none could be better than the NORTHERN MESSENGER, which is not only issued at a very low price, but is valuable because of the very large amount of valuable matter it contains. One feature which makes it specially valuable is the publication of the International Series of Sunday-school lessons, thus saving the expense of all lists, lesson leaves, etc. We would be happy to send sample copies free to any persons desirous of organizing such a school.

THE CAMPAIGN MAP.

A copy of the map of Canada showing the counties where the liquor traffic is prohibited by law, accompanies every number of this issue of the MESSENGER. The prohibiting counties are shown by being tinted pink. Will our readers paste up this map in some place where it may be seen, and also enlist themselves in the temperance cause, if they have not already done so, so that soon every county may become prohibitory ones.

TWELVE DOZEN FOR A DOLLAR.

We have a number of copies of the MESSENGER for January and February of this year on hand. They will be sold at the rate of twelve dozen for a dollar. They will not last long. "First come, first served."

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THIS MAGAZINE (THE NEW DOMINION MONTHLY) is rapidly growing in favor with the public. Its articles are well written, and their tone such as to make the *Monthly* a welcome visitor in the family circle.—*The News*, Toronto.

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